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Communication.

For the Western Recorder.

BISHOP HOBART AND THE HIGH CHURCH.

MR. HASTINGS—In the last paper I took the liberty of sending you, there was notice taken of the episcopacy of England, without which, it is, in my opinion, impossible to understand the nature of that order, as now existing. For episcopacy, separate from the civil power, has not existed on earth, since the reformation, save in North America. In every country of protestant christendom besides, where this form of government obtains, it is invariably, to some extent, or entirely, united with the state. Even the Calvinism of Ulrick Zuingle, is, in this respect, conformable to episcopacy; altho' he would not admit of the term bishop in the Swiss churches of the reformation.—That celebrated and enlightened reformer, as to doctrinal opinions, also maintained that the civil magistrate was, *ex officio*, the supreme head of the church—had a right to alter and improve its doctrines, and was the only functionary who could take cognizance of dissolute and disorderly members. This was an important point of difference between Zuingle and Calvin. The protestant episcopal government was also established by law in Denmark and Sweden; but not until the spiritual supremacy had been assumed by the princes of these northern kingdoms, and confirmed to them by the legislative councils of the states, I suppose with a view that the sovereigns would make a better use of this absolute jurisdiction, than their predecessor, St. Peter, had done. Episcopacy, then, was universally considered the religion for crowned heads. Within thirty years after Luther burnt the decretals, without the gates of Wirtemburg, and sounded the tocsin of reform, this supreme rule, in all matters ecclesiastical, was embodied into the laws of England, the Swiss cantons, the electorate of Saxony—by almost all the princes of the reformation, and in Sweden and Denmark. If Scotland shared a better fate, under the intrepid and apostolic labours of Knox, "he who feared not the face of man," it was because the then king of Scots was a "fair lady," as Knox calls her among his few compliments, and soon after taken prisoner to England.

The House of Orange was the only princely family on the continent of Europe, who permanently adhered to an enlightened and liberal policy in church and state; and Scotland was without a king; therefore the Helvetian and Scottish churches are *presbyterian*.

In my last, I considered the state of the church in England, after its first organization into its present form; found it disconnected for several centuries with the civil government; at the Norman invasion, the Pope claiming the *Peter-pence*, and the supreme authority, in consequence of his having sanctified that invasion: William, who was, if possible, a greater tyrant than St. Peter, granting the former, but sharing the latter between himself and the bishops—creating them, by feudal law, "lords temporal," in order to tax their already overgrown estates. In this condition it continued, with slight alterations, until John surrendered it up to the see of Rome: Thence Henry VIII. reassumed the supremacy, on his marriage with the "illustrious lady" (Mosheim) Ann Boleyn; but who was indeed, if my memory serves me, a watchmaker's wife in Lombard street. This I believe to be a correct outline of the rise, progress and migrations of the supremacy, until its final settlement in English soil.—And lastly, in answer to the boast of high churchmen, "of a pure apostolic church," I considered the moral condition of England, from Henry to Elizabeth, as inundated with popish superstition and ignorance; and therefore, in the very nature of things, entirely incongruous to a pure apostolic church. A principle was then laid down, which cannot be denied, "that the reformers of England reversed the apostolic plan of church making, which was first to make the Christians, and then the church." The only way of avoiding this difficulty, is the customary strong hold, "that christianity was different in the days of Henry VIII. from what that religion was in the times of the illiterate Gallileans; that their form of church making and preserving was well enough suited to their time of deep and infamous obscuration; but not suited to the majesty of national establishments; and consequently, that it never entered into the head of the Apostles, or of their divine friend, Jesus Christ, that such an immense benefice as a national establishment could grow in the more tractable conceptions of Charlemagne, and of the sons and daughters of Woden!—Hence, the laws of *regiment*, even of a kingdom not of this world—of a spiritual and redeemed kingdom on its march to glory, must be so altered as not to retain a vestige of their original form & substance, in conformity with the fashions of the times, and with uninspired device and sagacity.—That sketch was closed with an allusion to the spirit of the House of Tudor, which I consider, Hume to the contrary, as seated on the throne of England, till the abdication of James II. and the revolution: For it is obvious to all, that the English dearly loved this family, coming back to the throne, under all the degeneracy and prejudice of a Scottish succession; and that these sovereigns, according to their piety and wisdom, profligacy and lust for power, determined the temperature of the episcopal church in England, before and after the reformation, and for or against evangelical piety.—To this notice I would now return.

The position I lay down is, *that Episcopacy in England, be it apostolic or not, owes its existence and present form to the House of Tudor, consisting of the Henrys, with their sons and daughters.* This shape of the protestant church, as already observed, was established in Denmark and Sweden, before England; but England, I think, is now the organ of authority and example to every other part of the world. The question then is, and one in my humble apprehension of no ordinary weight, how far this reigning family possessed the apostolic spirit, which, one would suppose, is somewhat necessary to an apostolic church? Nor do I dissemble my intention of taking no notice, on this subject, of what christian fathers and eucomenical councils have said or done. These dubious testimonies, so often advanced and retorted, by men of wisdom and might, on both sides, are by me held in little estimation; and I shall leave such investigation the unmolested privilege of the learned, especially as the kindredship of such ancient relics to apostolical authority, is generally meted by the clearness whereby it may be known, that these excellent fathers were either of the presbyterian or episcopal communion. But undoubted facts and motives, having a wide, permanent and powerful influence in the subsequent fate and character of the protestant church, may serve to elucidate the transactions of these times, and prove interesting, it is conceived, to the intelligent Christian.

The House of Tudor was of French descent, and as popish in their religious sentiments, as the renowned descendants of St. Louis. Nothing was more common, at the close of one of these almost incessant broils, agitating the rival kingdoms, than to conclude a peace, and in the true style of ancient chivalry, to sanctify it by marriage. *Apud penates Deos domesticum publico adjunxisse fœdus.* Hence the reigning family of England became deeply infected with the customary diseases of royalty in both countries—popish intolerance and absolute power. Henry VIII. at the head of a benighted realm, gathered around his person the united confluence of these sources of dominion, mighty as the junction of the Missouri and Mississippi. The church and state lay prostrate at his feet. The nation became gradually enlightened. Cranmer was a godly man; by a wonderful combination, the primate of England, the confidant of a tyrant, and the tutor of the son and successor. Over Edward, the bishop had unbounded influence. He might have carried the reformation as far as he pleased; but it could not have gone far in five years, the period of that amiable prince's reign. The nation, with the exception of a few hundred martyrs, and a few thousand refugees, in one year, relapsed into all the horrors of a prison of inquisition, and a theatre of the blood of saints. In this state Elizabeth ascended the throne, without a protestant christian being publicly known in the circle of her subjects: And to me it is most astonishing, that the poets (surely interested) of that wonderous apostolic reformation, effected by this great princess, should, in defiance of all history and the face of day, chant their eulogies in favor of the Lutheran light in England, and the cry of the people for more light. What! an infuriated mob, headed by a phalanx of trusty knights of Norman blood and hardihood, standing in the rear of the body of a Cranmer, ascending in pillars of fire and smoke to heaven, exclaiming—"*God save King Philip, and his pious consort, our Queen!*" and the very next reiteration, *more of the Lutheran light!* This, to me, is like the "*philosophical sin,*" agreeably to the definition of a certain order, which, although "contrary to the dictates of right reason, yet not offensive to God."

So soon as this persecuting era was over, & Elizabeth gave assurance of an enlightened toleration to all her subjects, many of the refugees returned more *calvinized* than they went abroad. They were the Puritans: They became the salt of the land: Light diffused rapidly: The times were indeed propitious: But a time of imminent danger to the hierarchy. Elizabeth called in her bishops; set them to work; qualified the thirty-nine articles a little on the decrees—removing them somewhat nearer the mother church than Cranmer had left them; finished the liturgy; published the edict of uniformity; created the high commission, a court of protestant missionary questors, with unlimited power, and ordered them to see the royal mandate executed over England.—This was the first refreshing of the blessed reformation. Henry the Eighth and Edward understood the powers of the supremacy, and exercised them, in matters of religion, exactly as their predecessor, the Pope, had done. Elizabeth entered on this function of royalty, without any abatement, as transmitted from her immediate predecessors on the throne. In the strength of it, she caused the liturgy and creed of the church to be what it substantially now is; caused it to be propagated in the realm by means of the "*High Commission;*" and then, as a master-stroke of her policy, and out of kindness to the feelings of her puritan subjects, threw away that part of the supremacy over the doctrines and service of the church, and retained the authority over the *regiment*, or the bishops, only.—This was, in effect, saying—"I have built the house, & thrown away the instruments; alter or pull it down, if you dare." The Puritans understood, to their sorrow, the meaning of this most extraordinary and unprecedented crank in the nice and compreprehensive casuistry of their sovereign. Its object was to prevent any further alteration or improvement. The modern sound observer, and the patron of the rights of private judgment, cannot fail to regard it as a piece of unprincipled dissimulation. The reformation, therefore, was just as Elizabeth would have it. For the act of supremacy ran thus:—"That the Queen and her successors be empowered to choose persons to exercise, under her, all manner of jurisdiction within the realms of England and Ireland; as also, to visit, reform, redress, order, correct and amend all errors, heresies, schisms, abuses, contempts, offences and enormities, whatsoever: Provided that they have no power to determine any thing to be heresy, but what has been adjudged to be so, by authority of the canonical scripture, or by the first four general councils, or by any of them; or by any other general council, where the same was declared to be heresy by the express and plain words of scripture; *or such as shall hereafter be declared to be heresy, by the high court of parliament, with the assent of the clergy in convocation.*" This was the instrument that effected the reformation; as on the virtues of this clause, not only was the liturgy formed, but the high commission founded. The church is then what Elizabeth would have it; and the only question now necessary, is—What was Elizabeth, a protestant or a catholic, at heart?—In answer to this question, I can only quote the words of an eminent historian:—"The wise Queen resolved not to confine herself to the mode of the protestants of Geneva," the shape in which she found the liturgy; "but recommended, &c. the practice and institutions of the primitive ages;" that is, of the first four general councils, during and after the reign of Constantine, and *any other general council since*, on the decisions of which the crown, parliament, and the spiritual houses of convocation, could agree. This was in fact making the English church, in regard to popery, *what you will.*

Speaking of the Queen's sentiments, it is added—"Certain it is, that instead of being willing to strip" (the Catholic) "religion of the ceremonies that remained in it, she was rather inclined to bring the public worship nearer the Romish ritual; and had a great propensity to several usages, justly looked upon as superstitious. She thanked publicly one of her chaplains, for preaching in defence of the real presence. She was fond of images, and retained them in her private chapel; and undoubtedly would have forbade the marriage of the clergy, had not Secretary Cecil interposed. She gave the divines" (remodelling Edward's *forms of service*, and advancing them nearer the mother church) "orders to strike out all offensive passages against the Pope, and make people *easy* about the corporal presence of Christ in the sacrament." See *Hume's Eng.* on this period: *Mos. Eccles. Reformed Church, cent.* xvi. *sect.* iii. *Burnet*, and chiefly *Neal's Puritans*, vol. 1. p. 138. Such was the apostolic Elizabeth—in power a Pope, and in heart a Papist.

The reasons for Elizabeth's conduct are not easily mistaken. She was educated at the feet of a catholic bigot and a tyrant. In 1538, Henry VIII. thus wrote his pastoral letter to the bishops:—"First, we strictly charge and command you, that plainly and distinctly, without any additions, ye shall every holy-day, wheresoever ye shall be within your diocese, when ye may so do with your health and convenient *commoditie*, openly in your cathedral church, or the parish church, &c. read and declare *our articles;* and in no wise in the rest of your words, which ye shall then speak for yourself, if ye speak any thing, utter any word that shall make the same, or any word in the same, doubtful to the people." This was, by precept and example, the king's own comment on the supremacy, to his daughter and the nation. The Puritans, however, whose maxim was, that the bible contained all the rules of christian faith and practice; that the government of the church wes vested by Christ in the church itself, and consequently that all her reformations must proceed from the church and its ministry, not from the civil ruler; the Puritans, I say, could not understand this doctrine.—But again, besides her education, Elizabeth was thrown on her subjects for the question of her legitimacy; having also in her vicinage the Queen of Scots, with better claims to the crown of England than herself. The Puritans, on their return from their honorable exile, *exulibus Anglicanis*, bro't home with them the light of the Helvetic church. It was now rapidly gaining ground in England. Like a thousand torches, it begirded the national superstition around the land; it threatened to burn down the last vestige of Romanism, the errors and licentiousness of ages. The flames pointed to the hierarchy, and might eventually subvert the pillars of the throne. Before it the darkness retreated, and gathered and raged in the central region of power. There was no alternative left, but to call the bishops—conjure the parliament, as the guardians of the state—strike off the memorable new edition of church and state in one volume, as in Henry; and to pacify the conscientious clamours of the Puritans, who were also loyal subjects, throw the press into the sea, so as to prevent the farther advancement of this dangerous innovation on bishops and crowns! It is done: And the Puritans have this message—"Ye incendiaries, this is all the light you shall ever have from me. Let us go nearer to Rome; but no more of Geneva. Take this liturgy as your food, and my bishops as your godfathers, at your peril, or I will put you in wars till you die." Elizabeth forthwith commenced her retreat, retrenched the spiritual prerogative, and the reformation could go no farther. It must be allowed an everlasting monument of the Queen's powerful and capacious genius.

The Puritans, seeing themselves crushed by a combination of power they could neither resist nor understand, and soothed with a sophistry which would have puzzled Henry and Thomas Aquinas, had no choice left, but calmly to rest on the principle of nonconformity, or resort to the argument of the sword. They were wearied of resistance by force; their blood had already consecrated the soil of their ancestors; the prospect before them terrible; a nation just changed of the grosser elements of the ancient religion, for a more spirited convocation of priesthood, and therefore, less tangible, less defined; like one of those awful intervals during the primitive organization of nature, composed of commingling sheets of light and darkness! What was it? a body of observances, which their consciences could not receive agreeably to the word of God; resistance to which might one day be treason and death, without the honours of martyrdom; and when in the very flames, suffering also for opposition to a creed, which they could pay with their blood. In short, they saw themselves about to be strangled, like the young princes, between the bed of popery and the pillows of Calvinism. Gentle death!—Surely, these things are not duly considered by those who assail us, with such confident exultation, on "the wonderous liturgy; the unanimity of the church concerning it; its sublime sentiments; its perfect, immutable, fixed character; and then the conclusion, "it must be from God." From this period to the revolution, and even to the present day, the distinction between the high church and the low became every year more manifest. The former inclined toward popery and supreme power, in church and state; the latter were calvanistic in creed and in politics, opposed to the gradual encroachments of the crown.

James I. and successor of Elizabeth, therefore, found the prerogative greatly limited from what it once was; and being susceptible of no dispute on his hereditary right, warmly engaged in extending it to its former standard. It was in the hands of this prince, that the church of England turned Arminian. That profound and amiable pedant, attending the general assembly in Edinburgh previous to his departure to the south, expressed himself a warm Presbyterian; said that there was no difference between the episcopal and Romish churches, save the "*liftings,*" (the elevation of the host); "exhorted his ministers, deacons, barons, and burgesses, to be faithful to the *kirk*, and he would stand by them as long as he *brooked* his life." But on crossing the Tweed, the light of Elizabeth's reformation met him, and he became an episcopalian of as many degrees as there are orders in masonry. He flattered by turns and frowned on the Arminians and Calvinists in Germany; was a brother in the bosom of St. Peter; enlarged the powers of his bishops, and persecuted the Puritans in England; and in Scotland, was a presbyter and episcopalian. It is justly doubted whether this theological sovereign had any religious creed whatever: But by his oppressions and persecutions, he brought Laude, his primate, to the block, advanced the church nearer popery, and left the nation ready for a revolt. Charles I. pursued the same course, without his father's inconstancy and cunning; took the field against his parliament: Cromwell prevailed, and England again admitted that presbyterianism might be a divine ordination.

Charles II. at his restoration, before quitting France, promised the legate of the Pontiff, and the court of St. Louis, that he would bring the British back to the Romish communion. Every one knows how diligently he applied himself to this undertaking. Until this period, the English church, high and low, admitted the validity of presbyterian ordination, and considered these christian churches, if they would only keep off English soil; but there, it was of the nature of the atmosphere, I suppose, that if a presbyterian breathed in it, he instantly became a schismatic or heretic. The doctrine of the *divine right* of bishops, was indeed among the guards of the high commission before named, rather as an occult quality, than publicly expressed and defended; for even England then was ashamed to avow it. But at the restoration, Bancroft, a dean in the days of James, but created archbishop by Charles II. in Westminster abbey, and at the consecration of seven lord bishops, for the use of Charles, preached the memorable sermon of the *Ego Te*, which made episcopacy of divine and exclusive descent from the apostles, and destroyed the presbyterian church and ordinances for ever. Since this metropolitan discourse forms an important epoch in the history of the high church sentiment, and was attended with such serious consequences to another persuasion, I will take the liberty of quoting the sketch of its reformed *head* and *members*. The text is in Titus, "For this cause I left thee in Crete," &c. "We have in these words," said the preacher, Bancroft, or Sancroft, as some write it, "three parts: 1st, The erection of a metropolitan *power*, in the person of Titus, over the whole island of Crete: 2d, The end of this institution, to make bishops and govern them: 3d, The limitation of all to apostolical rescript." Then follows the syllogistic proof: 1st, "The origin of this power in *Ego*: 2d, The subject of it, in *te, Ego te*: 3d, The conveyance, *Ego reliqui;* and 4th, The extent—*Reliqui te Cretæ.*" This, unless I am deceived, was the first discourse preached in favor of the *divino jure*, in a protestant assembly, by a protestant prelate, and before a protestant king. As for Charles, the devil, in his worst mood, could prove any thing to his satisfaction against presbyterians, whom he unjustly charged as the murderers of his royal father. Bancroft took the see of Canterbury for the sermon. The high church sentiment has been in vogue, without serious hindrance, since. I hope, ere this time, the demonstration has greatly extended beyond the famous syllogism of Paul, Titus, and Crete. Hence the influence the House of Tudor had on the church.

Believe me, Mr. Editor, nevertheless, your's, PHILO.

INTERESTING EXTRACTS

From the Correspondence of the American Bible Society: Taken from the 10th Report.

From a gentleman in Hayti, dated Feb. 14, 1825.

I acknowledge with pleasure the receipt of 15 French Bibles and 20 Spanish Testaments from you. According to your request, I proceed to give you an account of the manner in which I have disposed of a part of them. Of the Bibles, I gave away two, and sold the rest, with a Spanish Testament, for $11 50, which I shall remit to you.

The Bibles were bought with avidity.—The present Priest in this place is favourable to the distribution of the holy scriptures, and even publicly recommends the perusal of them in his sermons. This circumstance is very encouraging, and I hope you will immediately send another packet of French Bibles and Testaments, if you can procure them.

From a gentleman, dated New-Orleans, February 4, 1826.

A poor, but pious woman, who has a wandering husband, followed him into the interior of Mexico, about two hundred miles from the coast. She took with her six Spanish Testaments. When the people in the vicinity heard that she had Testaments, they flocked to her for them. Several of standing came 15 or 16 miles to get one. Few of them had ever before seen a Testament. She gave two to a couple of Priests. They did say that they had never before seen a Testament, but from the questions they put to her, she is persuaded these were the first they had ever seen. I do think you ought to send an agent to travel thro'-out Mexico.

From the Treasurer of the *Massachusetts Bible Society*, dated December 24, 1825.

Now is the precise time when the most strenuous efforts should be made to place the Bible within the reach of the Spaniards, and every vessel bound to South America should have a parcel on board. A mariner from the coast of California swept Mr. Jenks and myself of every Bible and Testament, for that quarter, for which he sailed last week. He gladly paid for the Bibles and Testaments, and said there was a great inquiry for them on his last voyage to the same quarter. I did not think it proper to ask him if he intended to sell them, presuming he did, but I sincerely lamented that I had and could procure so few for him, as he only applied for them when his vessel was waiting for a wind, and there was no time to send for a further supply.—He informed me that a great number could be sold where he had been and was then bound.

From the 13th Report of the Otsego County Bible Society, New York, June, 1825.

An aged German, who had in his latter years been brought to a knowledge of the Saviour, recently removed into the town of Middlefield. He had never been taught to read in English; the only book in his possession which he could read, was a German prayer book. He often expressed a strong desire for a Bible in his native language; but the means of procuring one was not within his reach, his circumstances being very low and dependant. His case being presented to the treasurer of this association, application was by him made to the American Bible Society, and a German bible procured for our aged brother. On receiving this book, the old gentleman's countenance brightened up with joy; he hastened for his spectacles, and soon began to read. He read a verse or two and gave the sense in English; then read again, and again. At length he rose up, and clasping the Bible in both hands, he bowed himself in a reverential posture, and in a most impressive manner said, "I thank the Lord—

I do thank the Lord, and them that have thought of such a poor old creature as I am; and that is *all* that I can say." It is hardly necessary to state, that he reads it with the utmost pleasure, and that it affords him great consolation and comfort in his pilgrimage down the declivity of life.

From the London Congregational Magazine.

ON THE AVOWED UNION OF UNITARIANS AND DEISTS.

"From Socinianism to Deism," said D'Alembert, "there is but a very slight shade, and a single step to take." Carlile and other infidels have claimed the same affinity to modern Unitarians, and impartial persons in general have been disposed to concede the justice of their claims. It is true, Unitarians have not been at one with themselves, whether to acknowledge or disallow these pretensions; by some of them they have been rejected as a slander upon their principles, whilst others have admitted that unbelievers cannot be far from them. Such a recognition, however, of the family tie, has recently taken place, as ought not to be hid in a corner; and I beg leave, therefore, to claim for it the marked attention of the readers of the Congregational Magazine.

I allude to a discussion which for some months past, has been carried on in the Monthly Repository, a publication, which among periodicals, holds the place of organ to the body of Unitarians. In the number of that work for February, an article appeared with the signature of Noah Jones, to the writer of which the public are much indebted for drawing aside the veil, and exposing to view the internal state of Unitarian churches. He states that he has seen "many instances," in which the acknowledged Christian and the infidel (or the "unbeliever," as the gentle term is), are equally acknowledged in Unitarian congregations;" that it is "notorious that their places of worship are frequented by unbelievers, who not only join in their devotions, and listen with complacency to the discourses of their mininsters, but take an active part in the management of the internal concerns of their churches, and are in some cases, the principal pecuniary supporters of their cause," and that there are "actual instances in which unbelievers are active, efficient and highly respected members of Unitarian churches." He intimates that "the deist" is taken into the very bosom of the churches," and "the privilege of his religious instructions" requested; that he is a party in the discussion of "plans for the promotion" of what he thinks "error," and gives his "advice and vote in the election of teachers," &c. &c. Such is the account which this writer, himself a Unitarian, gives of the materials of which the churches of his own community are composed.

Subsequent parts of this correspondence supply several additional particulars. It appears, that while the deists "take part in the meetings" of Unitarians, they throw out sneers and scoffs against religion in the very place of worship." This, to be sure, is rather a free use of their religious liberty and church fellowship. If they are nonconformists to christianity, they surely have not dissented from good manners, and even such a natural theologian as Esop the fabulist might have taught them, that it is a reflection on their breeding, to scoff at the religious customs of any people. But all this falls far short of the full and true state of the case. It is stated, by these Unitarians, that their pulpits have been repeatedly occupied by an avowed deist; and an instance is given in which a "deistical minister" was proposed as a pastor of a Unitarian congregation, but "in the case referred to," *fortunately*, (we are told), "the Christians were the largest number." So they, Thro' mere good fortune took a diff'rent course. A minister is also mentioned, "who having renounced christianity, very coolly proposed to his congregation to continue him as their minister;" but "though a very clever and respectable man," it does not appear that his offer was accepted. It is not difficult, however, to judge of the state of things where "a respectable man" could "coolly" make such a proposal. Such a person would not offer any thing to his fellow worshippers which they were likely to deem offensive or insulting.

It is but justice, however, to the writer of this paper, to say, that he disapproves of this intermixture of "faithful members," and "those who think them believers in a lie," and warmly insists on the adoption of measures for dissolving this *holy alliance*. His zeal one would think very excusable, inasmuch as he insists upon nothing more than that they who "pity" Christ "as an enthusiast, if they do not brand him as an impostor," should have no share in the management of a christian church, or be numbered among its members. He states it to be his "chief design to ascertain the general sentiment of Unitarians on the subject," and he must confess, that his Unitarian connections have not left him in the dark on this point. In opposition to his views, the following number of the Repository contains no fewer than four communications, from as many correspondents; all of them, be it remembered, Unitarians of the class of "faithful members." The zeal of these gentlemen in the cause is most fervid; indeed, it is curious to observe how large a portion of the *odium theologicum* is employed in defence of the communion of Deists with Christians in religious things. The "new reformer," who has objected to this, is charged with "religious intolerance and prejudice," with "pharisaical complacency," with a dogmatical and illiberal spirit," with "persecution for opinion," and to crown all, with introducing "a test," "that most bigoted of all ingenious devices for the ensnaring of consciences." "A test," it is exclaimed, "among rational dissenters!" In short, he is told that "his doctrine may do among the monks of Salamanca," but that there is "not one syllable in his paper that evinces the least attention to christian charity."

These writers, however, should have recollected that their offending brother (if a brother he is admitted to be) may plead a high and official authority for his opinion. In the Unitarian's "improved version" of the New Testament, there is a note upon that text, (Mark xvi. 16.) which reads in the current translation, "he that believeth and is baptized shall be saved, but he that believeth not shall be damned." This awful passage is considerably softened down in the text of the "improved version;" but the note in question is a still more free translation of it; yet, after all, it stands thus:—"He who professes faith in me shall be admitted to the privileges of the christian community; he who does not believe shall remain under all the disadvantages of a heathen state." Now one would have thought that this was intended to teach Unitarians, that to believe was, at least, necessary to admission to "the privileges of the christian community," and that the unbeliever is left in the state of "a heathen man and a publican;" but not so, it seems. The "improved version," I trow, is "pharisaical, intolerant, dogmatical, and illiberal," too. I have long ceased to expect any thing like consistency among Unitarians; how can it exist among men with whom "the belief of the gospel" "is not a fundamental principle in religious matters;" but it is "passing strange," that when a man has the "improved version" on his side, it cannot protect him from the charge of illiberality and intolerance.

Whilst he is thus branded, however, very different is the measure which is dealt out to the Deists, by these zealous Unitarians. In fact, they contend that *Deist* is not the proper term to be applied to such persons, nor any term which is expressive of blame. One writer calls the Deist an "unbelieving brother." Instead of "infidel," he would rather call him a "dissenter"—"a dissenter from christianity!" Another applies to the Deist, who has no faith at all, the apostle's affectionate direction, "Him that is weak in the faith, receive ye;" as if the conscientious Christian, who doubts what meats he may eat, and he who rejects the gospel of Christ, altogether, stood in the same predicament; or as if, while the weak believer himself is not to be received "to doubtful disputations," the infidel is to be admitted to sneer and scoff "against religion in the very place of worship." A third gives to the Deists the name of Anti-supernaturalists, intending to describe them as persons who receive the gospel history, but deny, or explain away, every thing in it, which appears to contain what is miraculous or supernatural, or, in other words, every thing that would prove it to be a revelation from God. But I cannot presume to occupy sufficient space in your pages, to point out all the contradictions and absurdities of these writers, which are indeed most gross and palpable.

I must not omit to state, however, (inasmuch as it gives quite a finished character to this discussion,) that, among the writers whom it has brought forward, there is an "unbelieving brother" & fellow worshiper. It cannot however be said, that he is "weak in faith," for he "thinks it possible to account for the supernatural parts of Christ's history, without supposing that he either performed, or pretended to perform, the miracles ascribed to him, and even without impeaching, in any considerable degree, the character of the first promulgators of christianity." What is the nature and amount of the impeachment which he brings against the character of the apostles, he does not explain. Whether he thinks them impostors or enthusiasts he gives us no means of knowing. I hope, for his own sake, it is not the latter; for the man who can believe that Jesus Christ, as represented in the gospel history, did not profess to work miracles, ought to charge no one with enthusiasm.—A person who has so capacious a faith as this must not tell us that it is for want of evidence that he rejects the Gospel revelation. As, however, his faith is great, so is his charity. He "honors Jesus as a moralist and reformer, beyond any other name which history has transmitted to us, not excepting Socrates himself." He believes in a future state; he "feels himself no alien in those christian assemblies, where the moral doctrines of Jesus are chiefly insisted on," especially as "the unbeliever, *at present*, has no alternative, but either to attend in a christian assembly, or to neglect altogether the duty of social worship." How strange that the piety of Deists has never yet led to the formation of one worshipping assembly!

Upon the whole, I would seriously ask—Is it now any breach of charity to consider Unitarians and Deists as so nearly one and the same people, that any distinction between them must be most slight and immaterial? We have here Unitarians acknowledging Deists to be "brethren," and that in reference to religious matters. When it is proposed to raise the slightest visible partition between them, "an Unitarian Christian" is promptly at hand, to maintain the individuality of those churches which contain both, & a "Theophilus" rushes forth, with notes of interrogation and admiration, as with a sword and spear, to defend the coalition. It is contended by these Unitarians, that, "the opinions of the unbeliever" may "be the result of as diligent, candid, honest, and sincere investigation, as those believed to be true by the Christian." If so, it follows that there is as much evidence against christianity as for it. It is denied by them, that there is any "great gulf" which separates between the Christian and the Deist," or that "the genuine spirit of Christianity and the spirit of infidelity" are "incompatible with each other." Admitting this to be true of Unitarian Christianity and Deism, it follows that they have one soul, and it is therefore very consistently contended for, that they should have but one body.

Far be it from me to deny the fact, that several of the Unitarians deny all this, and strenuously assert the contrary. But even their admissions are to the same amount as those of their more latitudinarian brethren, and lay a ground for the same inferences.—It is admitted by them that "unbelievers frequent their places of worship," and "that both characters are equally acknowledged in Unitarian congregations." English proverbs generally contain incontrovertible truths, and the well known one respecting "birds of a feather," will, perhaps, never be found to contain an erroneous idea of men, or of the spirit which they have imbibed. These Unitarians admit, too, that "the Deist will find more of what agrees with his sentiments, and less of what differs from them," among Unitarians, "than among other bodies of Christians," and that Deists "can join in the devotions, and listen with complacency to the discourses of Unitarian ministers." And when men can thus "eat the same spiritual meat, & drink the same spiritual drink," we have the highest authority for concluding that there is a remarkable oneness between them.

One thing is certain—These views of the nonimportance of believing the Gospel are not learned from the Bible. Directly the contrary will be learned by us, when we desire "the privilege," not of a Deist's "religious instructions," but of the teaching of Isaiah, or Paul, or Peter, whose doctrine is in strict accordance with that of their divine Lord. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

A CONFORMIST TO CHRISTIANITY.

Religious Intelligence.

CEYLON MISSION.

Extract of a letter from the Rev. Benjamin C. Meigs, of the Ceylon Mission, to Rev. Joshua Williams, of Connecticut, dated Jan 30, 1826.

We have had, for about two months past, very considerable manifestations of the Lord's spiritual presence with us. The members of the church have been greatly aroused and comforted; and several awakened, and I trust converted. I feel very happy, in my work, and so does Mrs. M. and so do all my brethren and sisters in the mission. We all live very happily together; have frequent meetings for prayer and praise. No root of bitterness is among us to trouble us. We are quite retired from the noise and bustle of the world, and pursue our appropriate work in quietness and peace, with none to molest or make us afraid. We begin now to enjoy our seasons of communion very much, though all the exercises are in Tamul. Could you see nearly 100 communicants "sitting around their Father's board," in the midst of the heathen, I think you would almost say, with aged Simeon of old, "Now lettest thou thy servant," &c. In view of all that I have seen, I am led to exclaim, "*What hath God wrought.*" Blessed be his holy name for ever and ever, Amen. I certainly did not expect to live to see what I have seen among this heathen people. Let God's children continue to pray for us, and I have no doubt he will continue to bless us.—*Relig. Intel.*

LIBERIA.

We have been politely favored with the perusal of two letters from Rev. Lott Cary, Baptist missionary at Monrovia; one dated August 2d, and the other Aug. 3d, 1826.—The following is the substance of the portions which are the most interesting to the public:—

Early in May, the colonists erected a school-house 14 feet by 20, and covered the roof with thatch and the sides with weather boards, in such a manner as to render it quite comfortable. The scholars, about 16 in number, were immediately assembled twice a day, and taught by Mr. Lewis, formerly of this city. The Sabbath school consists of about 30 regular attendants. Mr. C. gives a very interesting account of the children in these schools. He says that it is very pleasing to hear them spell and read; that one in particular reads in the bible very intelligibly. The emigrants which went out from Norfolk are established on good land, near the Montserrado river, are pleased with their situation and likely to do well. Indeed the colony seems generally in a prosperous state. Buildings and agriculture are advancing. Mr. C.'s present crops are more promising than his last. The small coffee trees he planted last year, flourished finely, and he thinks that he shall be able to raise cotton the next season.

In consequence of the death of Mr. Holton, it is the earnest desire of the colony, that some young man of piety, talents and education, may be sent out this fall to occupy this important station. Mr. Cary says that such a person would be encouraged with a large school, and be well paid for his labours. Here is an ample field for missionary exertions, and we hope that among the hundreds who are willing to go from the United States this fall, some will be found who are thus qualified.

It will be recollected, however, to have been recently stated, that though suitable emigrants sufficient to freight *several* vessels, have expressed to the agents of the Colonization Society their desire to embark for the colony, the Board had not received funds sufficient to charter *one* vessel. It is very important then that all auxiliary societies and benevolent individuals, who can appreciate the benefits resulting to themselves individually as well as to the whole community, should give liberally to an object which is simply to aid the free people of colour to leave this country & to settle on the shores of Africa; where an American colony is successfully and happily established. The season favorable to their emigration has arrived, and is fast passing away; and while the number of those who are anxious to embark is rapidly increasing, the most vigorous and prompt measures should immediately be taked to supply the Board with the necessary funds. They will be scrupulously appropriated to this object.

Rev. L. Cary intimates his intention, by the permission of Providence, to visit America next spring.—*Richmond Fam. Visitor.*

PALESTINE MISSION.

In the last Missionary Herald are two letters from Rev. Mr. Goodell to the Corresponding Secretary of the American Board, relative to the attack of the Greeks upon Beyroot, in March and April last, which, in its consequences, was very injurious and distressing to the mission. Some particulars of this event were given in the last Recorder. We now insert Mr. Goodell's last letter.

BEYROOT, *May* 15, 1826.

My *dear Brother*—Two months ago, the school in Beyroot consisted of just one hundred scholars, but it now scarcely exists; and when it will again flourish, is known only to him who can bring order out of confusion. Mr. Bird's Italian school is likewise broken up. For about two months previous to the commencement of these troubles, I had a small school in my own house. One of the scholars was a remarkably bright little girl from a Catholic Armenian family. In the course of a few weeks, she could read with much ease in the Arabic Psalter and Testament. She was making rapid progress, and her example was begining to provoke to emulation several other females in the neighborhood, when, as before the blast of the desert, our prospects vanished by the coming of the terrible ones.

It is impossible for you to conceive, or for me to describe. that system of falsehood, injustice, oppression and robbery, which has been in operation here for the last two months. I cannot speak of suffering *innocence*, for the land is full of crimes. But I can tell you of suffering humanity. I can tell you of human beings, whose guilt is no greater than that of their proud oppressors, condemned without a trial, their flesh trembling with fear, their religion blasphemed, their Saviour insulted, their comforts despoiled, their lives threatened, and their bodies filled with pain, and deeply marked with the blows inflicted by Turkish barbarity:—

"With stripes that mercy, with a bleeding heart,
Weeps, when she sees inflicted on a beast."

Some of them were so badly beaten that they could not walk, but were carried by soldiers, as they went from house to house, to obtain a trifle here, and a trifle there, towards paying the enormous exactions made upon them.

One poor creature was brought to my door half dead. I spent several hours in endeavoring to restore him; applied cupping-glasses to two places on his back, bound up his feet, gave him cordials, and finally kept him two days, till he could walk.

I have never known before what it was to see "all faces gather blackness," "men's hearts failing them," every heart tortured with the most gloomy forebodings, and the deepest dismay.

Had we witnessed all this, two years, or even *one* year ago, it would probably have given us such a shock, as to have been materially injurious to our health. We are bound to give thanks to our heavenly Father, that we have been favored with such a degree of tranquility, amidst so much that was calculated to disquiet our minds. Our wives, especially, have been greatly supported, during this whole affair. How often have our slumbers been arrested by midnight cries; and how often has the day revealed cruelties, the very dreams of which would at other times have haunted the imagination for many successive days. The words of Cowper have recurred almost daily to our minds:—

"My ear is pain'd,
My soul is sick, with every day's report
Of wrong and outrage, with which earth is fill'd.
There is no flesh in man's obdurate heart;
It does not feel for man; the nat'ral bond
Of brotherhood is severed.

May 19.—This is the first week, for two months, that I have opened a book for study. The force of the storm appears to have spent itself, & we are now quietly pursuing our work. We have our hopes and our fears, our encouragements and discouragements. All our schools upon the mountain continue to prosper, and *we have sold more copies of the holy scriptures, within three months, than all our number sold during the ten months preceding.* W. GOODELL.

MISSION IN TURKEY.

The London Missionary Register contains a letter from Mr. Hartley, of the London Church Missionary Society, dated at Constantinople, June 4, 1826, in which some interesting particulars are communicated respecting the mission cause in that region. He considers Constantinople as presenting the most eligible situation for his present labors, on account of the unsettled state of affairs among the Greeks. He earnestly presses upon the Society under whose patronage he has gone forth, the importance of sending out, as soon as possible, missionaries to Smyrna and the Ionian islands. "Having lately visited these places," he says, "I can bear witness that there is the most urgent need of missionary exertions there; and the most encouraging prospects of success. Many persons have become partially enlightened; and some, I hope, seriously impressed. If they were to enjoy the faithful and affectionate labors of a christian minister, the most important consequences would, in all probability, speedily follow. On the other hand, I greatly fear, that if they should be for the future left without such attention, the good impressions which have been made will be quickly effaced.

"Much opposition was made by the Roman Catholics of Smyrna, to the circulation of the scriptures and other books. Several times, excommunication was publicly threatened in their churches, against all those who should read them or receive them; and at Constantinople, the Bishop issued a written prohibition of the same import."

These violent proceedings, however, appear to have been overruled for good. The curiosity of the Catholics has by this means been excited, and it has served to render them the more eager in their demand for the books prohibited. It will be a prominent object with Mr. Hartley, during the present winter, to disseminate the Turkish Testament in Greek characters. For this purpose, he contemplates making an extensive journey in Asia Minor, a region in which there is a large population of Greeks, to whom this Testament will be an invaluable gift. In regard to the disposition of Turkey towards missionary enterprises, Mr. H. remarks—"Never, perhaps, was a power erected in the world, so hostile as that of Turkey, if we except popery, to the propagation of the truth. I was grieved to hear, yesterday, that the Sultan had sent an order to the Greek Patriarch, to exert his influence for preventing his flock having intercourse with Franks. If this be true, the Greeks will have their fears much increased, and our difficulties will be augmented. Hitherto we have found abundant access to them."—*Rep. & Obs.*

From the Philadelphian.

SYNOD OF PHILADELPHIA.

Narrative of the State of Religion.

In addressing their churches on the state of religion within their bounds, it would afford the Synod unfeigned pleasure to give a much more cheering and animating account, than facts will allow. Many beneficial results have attended the preaching of the blessed gospel; but it is mournful to reflect that it has not been felt in far greater power, and that so few, comparatively speaking, of those who enjoy the privilege of hearing it, have been turned from sin to holiness, and made wise unto salvation. Lifting their eyes and looking abroad on the sections of the Presbyterian church, the Synod see the wonderful triumphs of divine truth. The field appears to be abundantly watered with the rain of heaven, and to be bringing forth a glorious harvest to the praise of him from whom all blessings come. In these parts of the church, sinners of every description are compelled to bow to the majesty and power of God's word, and sweetly constrained to accept of that reconciliation with their offended sovereign, which is proffered to our fallen world through Jesus Christ. In these precious revivals of religion, and in every other similar work of grace, wherever it may be wrought, the Synod would rejoice, and unite with others in giving thanks to the almighty and merciful Author of them, for these signal favours to our sinful and miserable race.

Within the bounds of the Presbytery of Philadelphia, whose limits are extensive and churches numerous, it appears, that although 496 communicants were added in the year ending in May last, a number larger than usual, yet religion is in a low and languishing condition.—Affected by a consideration of the small success attending the preaching of the gospel, a day of fasting and prayer and humiliation, was recently recommended by that Presbytery, and observed by their people. "Humble yourselves under the mighty hand of God, and he will exalt you in due time." It must, however, be with unfeigned gratitude, stated, that during the last year, God was pleased to visit a small church at Cape May, lying at one of their extremities, with a blessed shower of divine grace; the fruit of which has been the addition of 100 to full communion in that church, and a pleasing change in the state of society.

The Presbytery of New Castle speak of the state of religion in their bounds in mournful strains. "Never perhaps," say they, "as a Presbytery, have we had more abundant cause for mourning and humiliation before God. Gloomy tidings have reached our ears from almost every quarter. Iniquity, we fear, greatly abounds, and the love of many waxes cold. Although the form of godliness is still maintained, its power appears to be almost gone. Additions to the communion of most of our churches have been unusually small, and all the ways of Zion mourn, because few come to her solemn feasts." "A spirit of worldliness and indifference to divine things appears to prevail, to a very unusual extent." Yet this Presbytery is not forsaken of God; his grace is not withheld; he is visiting one of their churches with the blessed influences of his Spirit, so that they are encouraged to hope that "the great shaking among the dry bones in that part of the valley of vision," will result in a glorious resurrection of many to a new and divine life.

From the Presbytery of Lewes no report was received. The Synod consequently are unable to inform their churches of the state of religion among that portion of their people. It may, however, be stated, on the authority of a letter recently received by a member of the Synod from a member of that Presbytery, that there are favourable prospects of resuscitating several congregations, which have been for many years in a very declining and destitute condition.

The Presbytery of Baltimore occupy a region in which they find it necessary to plead for the glorious cause of *Protestantism*, against much opposition. They find much cause to lament the low state of religion. They however feel encouraged from the fact, that their ministers seem to be aroused and disposed to labour with increasing diligence.

The Presbytery of Carlisle state, that they have reason to be thankful to the great Head of the Church, because he has remembered mercy, and has not departed from them. His presence is manifested by the attendance secured to his own institutions, and the exertions which are made to diffuse the influence of the gospel. "In many places on our borders, there are powerful excitements respecting the subject of religion, and these have aroused some among our congregations to fervency in the cause of God; but from the inattention to solid truth, and to the sobriety of godliness manifested by many, it is to be feared that pernicious consequences will yet be extensively felt. We have not, however, so much to fear from the unenlightened warmth, as from the coldness of our church members.—Among some of them, we are sorry to find an union with the world in fashionable amusements, and too little disposition to come out and be separated, by decided attention to the law of their God." It is gratifying to the Synod to hear that "a bible class and other meetings for spiritual improvement, are freely and profitably attended in Dickinson College;" and highly pleasing to be informed that the great sin of intemperance, so degrading to our national character, and so destructive to the morals, peace, order, and happiness of society, is declining in that section of our church.

The Presbytery of Huntingdon, whose churches are spread over several interior counties of the state of Pennsylvania, express their deep sorrow at the destitute condition of those counties; in regard to the means of grace, at the prevalence of gross & open vices of different kinds, and at the coldness and lukewarmness of many professors of religion, and their neglect of important duties. But, at the same time, they inform the Synod that they have reason to believe that "open vice is on the decline, even in those places which are least favored with the means of grace;" and that "where the stated labours of gospel ministers are enjoyed, the interests of morality and true godliness are generally progressing." In some congregations the additions to the communion have been large, and in almost all considerable. "No special revival of religion has taken place within their bounds, during the last year; yet they think they have abundant evidence that the Lord is in the midst of them, and that much good has been done."

The Presbytery of Northumberland has also reason to lament the destitute condition, in regard to the means of grace, of those interior

counties of Pennsylvania in which their churches are located. But the Synod are happy to be informed, that in that region, vice on the whole appears to be on the decline, and that in two churches, a particular attention to religion exists.

It is peculiarly pleasing to learn, that in the two great sea-port towns within the jurisdiction of the Synod, particular attention to the spiritual interests of seamen, that long neglected class of immortal beings, continues to be paid. In Baltimore, a church was erected for their accommodation, during the last year, in which Mr. Williams preaches, as he has heretofore done, successfully to sea-faring men. Bethel meetings are held; and the mariners' cause is patronized. In Philadelphia, the anniversary of the opening of the church erected there for seamen, was last week observed. The meeting was large and interesting. A divine blessing rests upon the labours of that aged and venerable servant of Christ, who has for several years been successfully labouring in that part for the benefit of seamen. A visible change for the better has been produced among that useful class of citizens. Merchants are sensible of it, and are willing to patronize the cause.

Bible Classes and Sunday Schools are attended to in most of the churches under the jurisdiction of the Synod. Last evening they listened with much satisfaction to an interesting statement made by an agent of the American S. S. Union, of the origin, progress, labours, utility and success of that highly important institution; which the Synod would recommend to the notice and patronage of their churches.

The Pennsylvania Missionary Society deserves particular notice. It was established last year, and has been formed to supply the destitute in the state whose name it bears, and in contiguous states, and to aid infant and feeble churches in supporting the gospel ministry.

It is deemed proper too, to mention, that a State Society auxiliary to the Colonization Society has just been formed in Philadelphia, with favourable prospects of success; which, it is hoped, will be productive of very extensive benefit among a portion of our race, for ages living in so miserable and degraded a condition.

In reviewing the above statement, it appears that the churches, while they have reason for gratitude and thanksgiving to God, for favours bestowed on them, have abundant cause for humiliation and prayer. The Synod therefore recommend to their churches to observe the first Thursday of December next, as a day of *humiliation, fasting* and *prayer;* for the purpose of uniting in earnest supplications for the outpouring of the spirit of God in our churches, as well as on mankind generally, and for great and extensive revivals of pure and undefiled religion in our sinful and miserable world.

EBENEZER DICKEY, *Moderator.*
Wilmington, Oct. 27, 1826.

Sunday Schools in France.—A committee has been recently formed in Paris, for promoting the extension of Sunday Schools throughout the reformed churches of France. An excellent address on the subject, has been circulated in the name of the committee, signed by the Baron de Stael. After adverting to the extension of Sunday Schools in Great Britain, the United States of America, and the various countries in which Christian missionaries have founded churches, and the benefits which have resulted from these institutions, he proceeds as follows:—"The lessons which are taught on the Sabbath must necessarily, both in the choice of subjects and the manner of treating them, be of a religious tendency. They cannot, as on other days, relate to the temporal and fleeting interests of this life, but partaking of the sanctity of the day, they must be restricted to the concerns of the soul and eternity. They will be to children what public worship is to adults; they will be sounded upon the Bible."

Foreign Missions.—The amount of donations to the American Board, from Sept. 21, to Oct. 20, as acknowledged in the Missionary Herald for November, is $5,868 45; besides—legacies, $355 17—to permanent funds for secretary and treasurer, $126—for Mission College in Ceylon, $38, and various donations in clothing, &c.

Synod of Virginia.—The Synod of Virginia, convened in Lexington, the 26th ult. By a unanimous vote, the Theological Seminry at Prince Edward, was taken under the fostering care and guardianship of the Synod. Great interest as well as unanimity was manifested by all the members of the Synod, in the welfare and prosperity of this little nursery of divines. The next meeting is to be held at Lynchburgh, the third Thursday in October next.

Tracts.—The number of tracts issued by the London Religious Tract Society last year, was 10,500,000; the publications in all languages since the establishment of the society, are estimated to exceed 100,000. Since 1803, tracts have been printed in 42 languages; and the receipts during the last year, in England and America, amount to 1,600,000 dollars.

Revivals.

A gentleman at the east writes us, that the religious state of things continues to improve. Mr. F. is in Troy, and Mr. N. in Albany. The health of Mr. N. has long been feeble, through the efforts of his severe and continued course of labor, for many years past. He preaches occasionally, and his labors seem to be blessed. A number of conversions have taken place in several of the congregations of Albany; and most devoutly is it to be wished, that this city may witness the copious and continued outpourings of God's spirit; for certainly there is need of such a blessing.

The revival in Troy commenced several months ago; the hopeful subjects of it are considerably numerous, and the work seems to be still increasing in extent and power.

In Ithaca, we understand, there is a powerful revival, which has been sometime in progress.

The town of Hector, also, presents some favorable appearances.

In Auburn, we are told, forty persons united with the church under Mr. Lansing's care, at a recent season of communion.

REVIVAL IN BOSTON.

If our readers peruse our editorial remarks on revivals, they will learn in a few weeks what our sentiments are on the *early publication* of accounts. They will then perceive why we have been silent, while other papers have announced that Boston is visited by an effusion of the spirit. If nothing had been published, we should still forbear. Situated as we are, however, we deem it proper to say, that some special attention has existed for several months, particularly in the congregations assembling in Essex and Hanover street churches. It has also extended, in an encouraging manner, to the congregations in Old South, Park street, and Green street. There have been in all upwards of two hundred inquirers, many of whom have obtained peace. The present appearances, we believe, give as much promise of a continuance of the work, as at any time, perhaps more. We would affectionately remind Christians in other places of our need of their intercessions.—"Brethren pray for us."—*Rec. & Tel.*

REVIVALS IN NEW-HAMPSHIRE.

From the Christian Mirror we learn, that a person who lately visited Epping, in N. Hampshire, states there are very encouraging appearances in several towns in that region. In Durham twelve have obtained hope, and between twenty and thirty more are anxious. At Newmarket Factory village is some attention. At Hampton Academy a large number of the students are under deep concern. A meeting was held there last Tuesday afternoon, when the spirit appeared to come down "like a mighty rushing wind." Rev. Henry Smith, of Camden, in New-York, who was present, told me he never saw any thing equal it, except some remarkable things which have recently taken place in Oneida county, N. Y.—*Rel. Int.*

WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 21, 1826.

Destructive Fire.—The most destructive fire which this village ever experienced, occurred yesterday morning, between 5 and 6 o'clock, on the west side of Genesee street. It broke out in the copper and tin ware store of O'Neil & Martin, and before it was subdued, the store in which it originated, together with the wooden stores occupied by I. & I. Thurber and James Dana & Co. and the adjoining brick stores occupied by Thomas & Clarke, E. Wells, and Parker & Hastings, were destroyed, together with several wooden buildings in the rear. The stores of John Williams & Co. and Roberts & Lord, were saved with much difficulty, tho' considerably damaged. A large proportion of the merchandize, particularly in the brick stores, was saved, although much injured by removal. We have heard no estimate of the loss, but it must be great. It is, however, mostly covered by insurance, and is said to be divided among several companies.

The Efficacy of a Name.—An anecdote has recently been told us, respecting the conversion of two Swiss soldiers, who had been bro't up in ignorance of the great truths of the gospel. One of them became dangerously sick; and as his life was apparently near its close, began to see that he was a great sinner, to tremble with awful apprehensions about his future state and to cry for mercy: The other, who was his cousin, had compassion upon him, and finally recollecting himself, he said, not comprehending the import of his own words—"I have heard that there is one Jesus somewhere, that saves sinners; you had better try to find him." It was enough. The sick man recollected indistinctly that he had heard such a name. He sought him; he found him; and contrary to all expectation, recovered from sickness, and became in his turn a successful preacher to his distant relative. Both went on their way rejoicing, ignorant and simple hearted, knowing scarcely any thing about the subject of religion, excepting as they were taught by the spirit.

For the Western Recorder.

MR. EDITOR—After I left the pleasant village of Utica, on my way eastward, the first thing that strongly arrested my attention, was the exhibition of a gambling table, in the midst of a promiscuous assemblage, confined together within the cabin of a packet boat on the canal. This, to say the least of it, was an outrage against every principle of common decency. The majority of community are averse to this species of gambling, and there was reason to believe that the sight would be displeasing to many who should be compelled to witness it. Shall I tell the whole truth? The transaction was so managed, as evidently to show a malignant design against the feelings of a few individuals, which was altogether unprovoked and unpardonable. This offence was more than once repeated, and yet no one of the company took any measures towards discountenancing it. Mr. ——— told me, that when he came down, a few days ago, in *another boat*, there was no such occurrence. I am led to hope, therefore, that the practice is not *generally* tolerated; and the hope is somewhat strengthened by a recollection of what was the deportment of the offenders. They were men possessing indeed some indications of civility; but their conversation betrayed great vacancy of mind; and the half stifled accents of profaneness, which now and then escaped from their lips, left an impression upon my mind which will not be easily eradicated.

Yours, truly, AN EYE WITNESS.
Albany, Nov. 1826.

The continued absence of the Editor must apologise for the deficiency of editorial matter.

Several communications are on hand, which will receive due attention on the Editor's return.

Political.

FOREIGN.

The Turks.—Several circumstances which appear in the late European papers, indicate that the power of the present government of Turkey stands on a frail and tottering foundation, although the extraordinary success of the late revolution was supposed by many to have entirely established it. One of our Paris papers contains a letter from Constantinople, of a date only two days previous to the day on which the late devastating fire commenced. The writer represents the state of public feeling as very far from quiet, and the measures pursued by the government such as to betray suspicion and fear, although great resolution.

The great object which they have in view, next to the preservation of present security, is to perpetuate their power. The new troops are to be trained as speedily as possible on the European system. The rules of exercise for the French infantry have been translated by the son of the dragoman of the Porte, with the greatest expedition; and the Grand Seignor has ordered the immediate translation of all the French works relating to different branches of military service. Drawings have been published, representing the new soldiers in every position required in the management of their arms. Four hundred men were expected from Egypt, to assist in instructing the troops. As yet, only 13,000 men had been enrolled, as none were admitted into the army over the age of 25 or 30 years. 2,400 of them were on the shores of the Bosphorus, 5,000 destined for the interior guard of the capital, and the remainder for the camp at Eski-Serai. 1500 are to be selected for the guard of the imperial palace.

Neither was the Grand Seignor less cautious with regard to his treasury. He had not drawn upon it since the destruction of the Janissaries, but was continually adding to it. There he has placed all the spoils of Chabtchi, containing 160 shawls of the greatest value, and 137,360 purses, (more than six millions of dollars), principally in gold, silver, and diamonds. The money found in the barracks of the Janissaries is estimated at 20 millions of piastres; besides which a large amount was received from their other property saved at the time. It was in contemplation to regulate the farms of the state by a firman, in the different provinces, from which a large income was expected to accrue.

Still, in the midst of all these precautionary measures, the government were in dread of secret enemies, and were getting rid of suspected persons in the old Turkish way; boats went off every evening with dead bodies, which were thrown into the currents, and carried far away before morning.

This was the situation of affairs on the 30th of August; and on the 1st of September, the great fire broke out, of which we have already published an account, and which destroyed a large part of the city. It was, naturally enough, suspected to have been kindled by design; and the effects are likely to prove very disastrous to the prospects of the government. The people are superstitious enough to think it the fulfilment of a prophecy, and a punishment from heaven for the atrocities lately committed; while the great loss and distresses it must occasion, will probably render it necessary for the Grand Seignor to scatter all the treasure which he has amassed for the support of his military power.—*N. Y. D. Adv.*

From England.—The ship New-York, Capt. Bennett, arrived at New York on Tuesday, from Liverpool, and brings English papers to the 6th October.

State of Trade.—The favorable change which had taken place in trade continued at Manchester. The demand for the most extensive articles of the cotton manufacture is generally good, and there is now no difference as to the opinion, that things are steadily on the mending order.

At Blackburn there is a continuance of symptoms of returning confidence and reviving prosperity. The distress of the laboring poor is not, however, removed. A small advance of wages has been given to the Darwin weavers.

The Leeds Mercury states, that the transition from a state of langour to a state of activity, in the woollen and worsted stuff manufactures, has been more sudden in Leeds and Bradford than could have been expected. At present most of the manufacturers are employed.

The statement respecting Sir Walter Scott's marriage, is altogether premature.

Constantinople.—It will be recollected, that according to our last advices, a dreadful fire broke out in Constantinople on the 31st August, which was raging on the 3d of September. It broke out just before the sacred standard of the Prophet was about to be taken with great ceremony from the Seraglio, and replaced in the Khasno, or imperial treasury, whence it was taken on the occasion of the late suppression of the Janissaries. It began in a baker's shop, and such was its fury, that in Pera it was thought to have had a hundred beginnings. The palace of the Vizier was consumed. It is supposed that the number of houses burned is not less than seven thousand. The fire had been extinguished in several places; but it broke out again afresh, and the people being irritated, neglected those measures they ought to have adopted with energy. The destruction of the property which it occasioned was immense. There was no reason to suppose, according to this account, that it had been produced by design.

There is yet no definitive intelligence relative to the negociations between Russia and Turkey. The ambassadors of both, says a letter dated August 17, are at Akerman, where they amuse themselves for hours in witnessing the evolutions of a company of tumblers.

India.—Accounts from the East-Indies bring rumors of a Burmese infraction of the peace, already; and the departure of Sir A. Campbell from Calcutta, to rejoin the army, gives some countenance to the report. The Burmese had however completed their second compensating instalment; but it is said they had been ingenious enough to pay it in coin debased to half its nominal value. The cheat was discovered, upon the coin being assayed at the mint.

From Laguyra.—A letter has been received in New-York from Laguyra, dated October 17, and a Caraccas paper of the 4th. It is now stated that all apprehensions of war or any further difficulties have subsided; that the influence of Bolivar with the people is paramount, and that recent dissensions will be amicably adjusted. The Liberator is said to be on his way there, information having been received from him.—Paez reached Caraccas, Sept. 28th, from a tour; and every thing was perfectly tranquil.

From the Mediterranean.—The U. S. ship Erie, Capt. Deacon, arrived at New-York on Thursday, in 36 days from Gibraltar. The Erie left the Archipelago on the 12th of August. At that time nothing of importance had occurred between the Greeks and Turks. Since the fall of Missolonghi, the Capitan Pacha, with a fleet of 70 or 80 sail, had made an attack on Samos, where he was encountered by the Greek fleet and fire-ships: The report was, that several of his vessels were set on fire by the Greek fire-ships. When the Erie left Smyrna, the Captain Pacha returned to Mitylene for water, and had effected a landing at Samos, as he intended.

DOMESTIC.

Lake Erie.—This valuable body of water, which bounds the northern part of Ohio, is rapidly becoming the vehicle of an extensive commerce. A few years ago only one steam-boat navigated this lake, and that one with little encouragement; now six regularly ply between the border villages on its shore, and points on the western lakes. Nearly one hundred coasting vessels now whiten the lake with their sails, conveying the rich products of western agriculture, to New York or Montreal. The number of vessels will increase in a great ratio every year, as the borders of Lake St. Clair, Huron, Michigan and Superior, invite the attention of enterprising emigrants. When these become settled, Erie, one of the links of that extensive chain of lakes, will be the medium of conveying the products of the "upper country" to one of the great commercial out-lets. The Ohio canal, when finished, will also add greatly to the commerce of the lake. A spectator, a century from this, may realize the fable of the poets, in seeing "a living forest of masts." Congress have not been unmindful of the commercial advantages of Lake Erie. Several light-houses have been built on the borders, and considerable appropriations have been made for the improvement of the harbors at the mouth of Grand River, Cleveland, Presque-isle, &c. It is gratifying for an American, to see the provident care, which Congress exercise in promoting the different interests of the Union. The promoting of these interests, to avoid the charge of partiality, requires a steady and prudent course of policy. The west is growing in importance—her weight is sensibly felt in the general government; and she may now expect that an equal attention will be paid to her wants, as to those of any portion of the Union.—*Ohio Journal.*

Canal.—Arrived at Albany on the 15th Nov. 40 boats, laden with 2,100 barrels of flour, 12,000 bushels wheat, barley and grain, 75 cords wood, besides lumber, staves, provisions, hay, and sundries. Cleared, 46 boats for the Erie and Champlain canals, laden with 200 tons of merchandize, stone, coal, furniture, passengers, &c.—*D. Adv.*

Proclamations for days of thanksgiving have been published in all the New England states, and in New York, New Jersey, and Ohio. We are gratified to find the practice of setting apart one day in the year, for the delightful purpose of rendering a public tribute of praise for the many distinguished blessings with which our country is favoured by a beneficent Providence, is extending; and should be still more so, if it were universal throughout the Union.—We, however, regret to find, that the course adopted the last year, of fixing the festival on the same day in the different states, has not been pursued the present. It would be very easy, by seasonable correspondence, for the executive magistrates always to agree on the time, and make it uniform in all the states where a day of thanksgiving is observed.—*N. Y. D. Adv.*

A Philadelphia paper says—"We understand that Mr. Sergeant, minister plenipotentiary to the Congress of the American States, will, in a week or two, take his departure in the Hornet, which is shortly expected here, for Mexico.—The story of his declining the mission is altogether unfounded."

Suicide.—On the 2d inst. Mr. Arnold Whaley, of Avon, put an end to his life, by hanging himself in his barn, with a rope fastened to a rafter. His conduct is unaccountable. He was in easy circumstances, lived agreeably with his family, and was much respected in the neighborhood. He has left a wife and seven children to mourn his loss.—*Bap. Reg.*

An Anaconda.—A serpent of this curious species, of which so many extravagant stories have been published, has been imported into this country within a few days, and is publicly exhibited at Mr. Peale's museum in Broadway, where it cannot fail to attract attention. It is a native of the Island of Japan; and was brought away, when quite small, in company with another, which unfortunately died on the passage. It has now grown to the length of about thirteen feet, and measures eight or ten inches around the body. Its teeth are sharp and numerous, but it is not in the least degree venomous, killing its prey by crushing it in its folds. The vertebræ of the back bone are capable of extension and contraction, by which means serpents of this species, when of full size, easily break the bones of small animals. When they have killed their prey, they swallow it whole, even if it be of the size of a deer. They then remain in a torpid state for several hours.—*N. Y. Adv.*

At the Taunton factory, in Massachusetts, there are 2000 pieces of calico prepared every week. They employ 700 persons.

Preparation Branch at Rensselaer School, in Troy.—It appears by a late circular, that at a meeting of the trustees on the 14th September, a very useful improvement was made at the school. As none were admitted to the experimental circle of science under the age of 17, nor without having the mind previously disciplined to scientific research; many parents were deprived of the benefits of the experimental method of instruction, who were desirous to enter children under that age. A separate branch is now established, to go into operation on the third Wednesday of November instant, when younger students are admitted.

A circle of studies is adopted to be taught in the forenoons, upon the Rensselaer plan, embracing Geography, History, Practical Mathematics, Rhetoric, Logic, Etymology, Moral Philosophy, Elements of Government, Parliamentary Rules, and Botany, in the season of plants. The circle is divided into five portions, each to occupy a term of three weeks. Students are distributed into five divisions; and each division moves on in the circle every third week. The afternoons are devoted to scientific amusements, embracing a course of land surveying, hydraulic experiments, experiments with the mechanical powers, magnets, air thermometers, hygrometers, optical instruments, the blow pipe, microscope, sextant, levelling instrument, &c.

Students are received at the commencement of every three weeks, counting from the third Wednesday in November, and may take their choice among the five divisions in the circle of studies. They may leave the school at the end of three weeks, six, nine, twelve, &c. without paying any extra fees; each three weeks constituting an independent term.

The Rensselaer School having been founded by its patron solely for the purpose of improving the method of communicating instruction, all its parts are arranged upon the most liberal plan. Board never exceeds $1 50 per week. Fees for each three weeks term, $1 50. To this the expense of text books, materials for amusement apparatus, to be made and owned by the students, washing, &c. will make the whole amount of expenses $9, for each of the first five terms. For the next nine terms, the whole expense will amount to but $6 75. The year being divided into 14 such terms, leaving 10 weeks for three vacations, the whole necessary expenses for a year will not exceed $106.—*Alb. D. Adv.*

The corner stone of the college of New Brunswick was laid on the 15th ult. with the usual ceremonies.

ORDINATION.

On the 9th inst. Rev. *Joshua A. Clayton* was ordained to the work of the gospel ministry, and installed over the congregation in Ellisburgh, Jefferson county, by the Presbytery of St. Lawrence.

DEATHS.

At Whitesboro', on the 9th inst. Miss *Polly Maynard*, daughter of Needham Maynard, Esq. aged 30 years.

In Kentucky, Col. *Richard C. Anderson*, aid to Gen La Fayette, in the revolutionary war, and a highly respected citizen. He had been for some time in feeble health, but his death was greatly accelerated by the news of the death of his son, the minister to Colombia.

In Schaghticoke, on the 10th inst. Mrs. *Elizabeth Knickerbacker*, consort of John Knickerbacker, Esq. aged 75.

In New-York, on the 6th inst. *Nicholas Low*, Esq. aged 88.

NOTICE.

The Editors and Proprietors of the several Papers in Utica, have been under the necessity of adopting the following rules and regulations, viz:—

1. We shall hereafter charge all notices of regimental orders, and notices of meetings, civil or political, the same price as for advertisements.

2. We shall charge for all insolvent notices of ten weeks, three dollars, and of six weeks, two dollars, including affidavits.

DAUBY & MAYNARD,
DAKIN & BACON,
A. M. BEEBE,
HASTINGS & TRACY,
WILLIAM TRACY.

CHEAP FOR CASH.

The Subscriber has just received a well selected assortment of

Fall & Winter Goods,

Among which are the following:—TARTAN and Caroline Plaids, Camblets—Baizes, Flannels, of all colours and qualities—Blue, Black and Mixed Broadcloths—Kerseymeres & Satinetts, Bang-up Cords, Rose Blankets, Bombazetts—Domestic and British Prints, of all colours and patterns—Cassimere Shawls—Shirtings and Sheetings, of all qualities—a few very nice Merino Shawls—3, 5, 6, 8-4 and long do.—Worsted and Lamb's wool Hose and half Hose—a fine assortment of fashionable Silk and Silk Vestings; and a great variety of other articles, too numerous to be mentioned in so small a space, both for comfort and to tickle the taste; which, wishing to reduce his Stock, he offers at the lowest prices for cash, at his Store, No. 34, Genesee-st. two doors below the Post-office. B. S. LYMAN.
Utica, Nov. 14, 1826. 46w4

NOTICE

IS hereby given, to the Subscribers for Nathan Whiting's second edition of the Works of the Rev. JOHN NEWTON, in the counties of Oneida, Herkimer, and Otsego, that the *third* and *fourth* volumes of said Work are ready for them, at the store of Messrs. KELLOGG & REYNOLDS, No. 100, Genesee street, Utica, who are *authorised* to receive the *pay*. J. LORD.
Nov. 14, 1826. 48w1

Whitesboro' Academy.

MR. WALTER WHITE commenced instruction in this institution on the 25th ult. He is a graduate of Amherst college, and is recommended by the President, and other literary characters, as an experienced, able, and faithful Instructor.

Latin and Greek Languages, and the higher branches of Mathematics,	$4 00
English studies,	3 00
Board in good families,	1 50

Whitesboro', Nov. 14, 1826. 46w4

Pocket-Book Found.

FOUND, between Nine-Mile creek & Floyd Four-Corners, on the road through the Punch Bowl, so called, a POCKET-BOOK, containing a few dollars in small bank notes; but no other papers. It will be returned to the owner, on his proving property and paying charges. ONIAS SKINNER.
Floyd, Nov. 8, 1826. 46p3w

NEW BOOKS, &c.

HASTINGS & TRACY, No. 40, Genesee street, have just received a large addition to their stock of *BOOKS & STATIONARY.* Their assortment of Theological, Medical, Classical, School & Miscellaneous Books, is now very complete; and as their purchases have been made on the best terms, they are enabled to sell at the lowest prices.

Their assortment of STATIONARY is also very general, comprising most of the articles wanted in that line.
Utica, Nov. 7, 1826.

Christian Almanack—1827.

JUST published and for sale, by HASTINGS & TRACY, No. 40, Genesee-st. Utica, the *CHRISTIAN ALMANACK*, for the Western District, New-York: For the year of our Lord and Saviour Jesus Christ, 1827. Calculated for the meridian of Utica.

Also, Common Almanacks.

Clinton Female Seminary.

THE next term of this Institution will commence on Thursday the 23d of November. Music continues to be taught by Miss E. S. MITCHELL, of New York. Mr. NOBOS is engaged to teach a class in French the ensuing term.

The Public are so well acquainted with the manner in which the School is conducted, with the local situation, the convenience of the buildings, the branches taught, the terms, &c. that further information is deemed unnecessary.
Clinton, Oct. 31, 1826. 44w4

NEW ESTABLISHMENT.

M. D. Parker & J. C. Hastings,

Have entered into partnership in the

Wholesale & Retail Grocery Business,

under the firm of

Parker & Hastings.

BEING entirely in the Grocery Line, and consequently purchasing their Goods in large lots, they are enabled to sell them at as low a price as they can be bought west of New-York, for cash or approved credit. They invite the attention of Country Merchants to the above, as they feel assured that it will be for their advantage to give them a call.
Utica, Oct. 24, 1826. 43

BARLEY.

CASH paid for 3000 bushels of BARLEY. Segur & Curtiss.
Utica, August 15, 1826. 11tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do
Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.
83 Genesee Street.
Utica, June 23. 79tf

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the New York Statesman.

TO THE DISSIPATED HUSBAND.

Look up—O taste, taste not the bowl
Again, nor dream of pleasure there,
Which while it lulls, destroys the soul,
And deeper sinks it in despair.

'Tis but to paint a blacker sky,
To add to cloudy darkness, night,
To give another agony
To the fresh thought of crush'd delight.

When from the world's mad revelry,
When from the oblivion of an hour,
Thou wak'st, the cup of misery
Is thine, and mem'ry's crazing power.

Then turn again, and feel for them
Who long have felt and feel for thee;
Nor take away that priceless gem,
Thy soul's best light that used to be:

The smile of happiness from one,
Whose heart with thine is so entwin'd,
That what disturbs thy soul alone
Can give an anguish to her mind.

Art thou a husband, and canst look
Back on the past, nor feel a sting;
Have heaven and fondness thee forsook,
That thou canst feel no sorrowing?

Canst thou forget the heart that turn'd
To thee in all its wo or bliss;
And which still burns as then it burn'd,
With all its young, warm faithfulness?

O turn again! and in those eyes,
Perchance, where wo his sign has set,
The light of better days will rise,
And her last bloom may flourish yet!

Yes, in that cheek where nature first
In all her earliest witch'ry shone,
The rosy flush again may burst,
And life and bliss be all her own.

Communications.

For the Western Recorder.

MR. EDITOR—The belief that the Western Domestic Missionary Society was organized in opposition to the American Home Missionary Society, has extensively prevailed. This is to me presumptive evidence, either that some enemy has diligently circulated this opinion, or that there is for it more or less foundation in truth.—That it is not strictly correct, I am well convinced, and am happy that an official contradiction has been published. But the bare statement, that the Western Society, instead of being an enemy, is an auxiliary to the American Society, I do not think is sufficient. It will not remove the difficulties from the public mind. The inquiries will still be made—In what did the report originate? If there is a perfect union between the two societies, why did the convention at Utica disregard the many and strong reasons which were assigned for the formation of a National Society, and thus set an example, which, if generally adopted, would take from it all activity, and make it merely nominal? As a member of that convention, I want the reasons which influenced that body to be made known, and its conduct vindicated. I hope some person will undertake this task. But it is a fact, unless I am greatly in error, that there is not a perfect union between the two societies. There is, however, neither enmity nor opposition. The difference is not in spirit, but in system. The American Society has adopted the *local* system, almost to the entire exclusion of every other. Its constitution does not forbid any other mode of operation; but the Executive Committee, whose activity and perseverance command the gratitude of the churches, suppose this to be the most economical and beneficial; and from the great good they have already accomplished, are unwilling to act extensively on any other. It was this disposition on the part of the committee, and a strong attachment on the part of the convention, to another system, which, although it did not give existence to the Western Society, caused it to assume its present executive character. The plan of locating missionaries over one, and, in some instances, over two churches, and these the strongest of the destitute, which has been almost exclusively adopted by the American Society, and which may be called the *local* system, every member of the convention approved; but the majority, if not the whole of that body, would not adopt it to the exclusion of every other plan. Whilst they knew that much good had been accomplished by it, with comparatively small means, they viewed it as best only in certain cases. This system renders help to the strongest, but leaves the weakest to die. It is like a physician, who devotes, at present, his attention to adults, and those most lightly diseased, leaving the young and the most dangerously ill, to recover as they may. This system, also, offers no help to those large districts of country, in which no churches have been organized; for manifestly, if all missionaries are to be stationed over the churches already formed, and over only those which are nearly able to support a pastor, the most destitute regions will be unsupplied with the pure gospel, and will be left open to the inroads of every error and vice. There is a system, which, if connected with the one already mentioned, would supply these great deficiencies. It is the *itinerary* system, and consists of two parts. First, that of extensive and irregular missionary services—as when a missionary is sent to a large district of country. This is to be avoided, if possible; but is necessary when almost whole states are destitute, and the number of missionaries small, and the funds are low. The second part is what I shall call the *circuit* system, and nearly resembles what is termed "circuit riding," & has been happily adopted by the Methodist church. Its object is to unite several feeble churches & destitute places, conveniently situated for the location of a church, in a circuit, and to give them the preached word statedly, in rotation. Thus, with small, and perhaps no expense to a society, one missionary may preach once a fortnight, at eight, ten, twelve, or more different places, and have time to visit families, organize Sunday Schools and other benevolent institutions, and prepare his discourses. When ministers are scarce, funds low, and vacant churches numerous, as at present, this system ought not to be neglected. In my view, unless it be zealously adopted by some efficient society, the destitute parts of the country cannot be occupied by us, and many of the feeble churches now in existence will be left necessarily to languish and to die. Sir, if I am not mistaken, the Western Domestic Missionary Society was organized to aid the American Home Missionary Society, in domestic missions, and assumed its *executive* form, principally, that it might carry into operation the *itinerary*, in addition to the *local* system, which the American Society had declined doing at present.

CLERICUS.

For the Western Recorder.

MR. EDITOR—One of two systems of missions has been adopted, almost to the exclusion of the other, by the different Domestic Missionary Societies in our country. The old plan, and upon which undeniably much good has been accomplished, though not always in the most economical manner, was that of employing itinerary missionaries, who were sent out to large destitute portions of the country, which they were expected to traverse in a limited time. The more modern system, by which also great good has been obtained, is that of stationing missionaries over one, and in some instances two or three united churches, which are able to raise nearly a sufficient salary for a pastor. The more feeble churches, on this plan, are left destitute.

There is a third plan, which has been too much disregarded, but which is now receiving more attention than formerly. It is that of assigning several feeble churches and destitute places to one man, that he may at stated periods perform ministerial duties in each place. This is the plan adopted by the Methodist church, and to which they have added the location system. They have circuits and stations, and by these means are enabled to preach the gospel to multitudes of the poor and needy. But by making their circuits too large, they do not allow sufficient time for ministers to prepare discourses or to visit families.

I did not, however, take my pen to consider the merits of these systems, but to notice a mission which has lately been performed on this latter plan. Mr. W. Ware lately spent two months in Jefferson county, under the direction of the Female Domestic Missionary Society of the Western District. He organized a circuit fifty miles in length, which embraced four contiguous townships; and he preached occasionally in two other neighboring towns. In this circuit he selected *eight* stations, to which he returned once a fortnight, spending the Sabbaths alternately in the two most important places. As the distance between the stations was not great, and the circumstances of the people not so dissimilar as to require a new discourse at each station, he was able to spend most of his time in visiting families and schools; thus performing more extensively the pastoral duties than he could have done if he had been stationary. These are offices most needed and useful in destitute places. His mission was but for eight weeks; of course he visited each station only four times; but he collected $18 50, and received a promise from three of the most important stations, that collections, which had been neglected on account of certain circumstances, should be soon made and forwarded to the society which employed him. The state of the markets is very bad at present, and money in a newly settled country at all times, but especially now, is very scarce; but had his mission been for three months, or for a longer period, I fully believe he would have been able to have collected the whole amount allowed him by the society.

I have noticed these facts, on account of their comparative novelty in our church, and that the attention of the public may be directed to this efficient and economical system of domestic missions. It appears to me, that the low state of missionary funds, the small number of ministers, and the greatness of the missionary field, are circumstances which make it necessary that this system should receive the attention of our societies. I am happy to hear that the Western Domestic Missionary Society has adopted this system, though not to the exclusion of any other.

C.

Miscellaneous.

RELIGIOUS SENTIMENTS OF THE KING OF PRUSSIA.

A few months since we stated, that the Duchess of Anhalt Coethen, one of the petty sovereigns of Germany, had renounced the Protestant and embraced the Catholic religion. The Duchess is a natural daughter of the father of Frederick William, the present King of Prussia; and her apostacy appears to have been deeply regretted by the king, both on account of his regard for his sister's spiritual welfare, and from an apprehension that it would give countenance to a rumor which had been circulated, that he himself was attached to Popery. To discharge his duty to his sister, therefore, and to remove all suspicions from himself, the king wrote a letter to the Duchess, in which, after lamenting the rash step which she had taken, and commending her to the mercy of God, he proceeds in the extract which we have given below, to relate the manner in which he formed his own religious principles. It is gratifying to find that a monarch, who ranks as one of the five most powerful sovereigns in Europe, has, after a long and serious investigation, embraced evangelical sentiments from a deep conviction of their truth, and of their accordance with the word of God. We before knew that king Frederick was a friend of Bible Societies, and of all the efforts of evangelical Christians to diffuse the spirit of true religion among his subjects—we knew also that he had appointed Professor Tholuck, who is as highly distinguished for his piety and zeal as for his learning, to the Presidency of the University of Halle, the most important literary institution in Prussia; but we did not know till we perused his letter, that these measures were the result of a deep conviction of the truth of evangelical doctrines, founded on a candid examination of the evidences.

From Reichenecker's Statistical Tables, we perceive that the king is only fifty-five years of age. May he long live to be a blessing to his people, and a patron of all judicious efforts to extend the influence of pure religion in the north of Germany. The following is the extract to which we alluded: *N.Y. Observer.*

"For my own part, I can only, from the bottom of my heart, lament and deplore the gross error, the delusion, into which you have fallen. Assuredly, O most assuredly, you would have been safe from all risk of committing this dreadful act, had you, instead of giving your mind to the polemical writings either of the Protestants or Catholics, read with care and attention your Bible, and in particular the New Testament. This is what I have done; for at a period of controversy some years ago, I endeavored to make myself intimately acquainted with the peculiar grounds on which both religions rest, and for this purpose, I applied myself assiduously to the Bible, and sought therein the doctrines taught by Christ and his apostles. This investigation led me to quite the contrary conclusion to that which you have arrived at; for since then I have been more satisfied in my mind, and more than ever penetrated with the truth of the old evangelic system, as established by the Reformation and Luther, and by contemporaneous or at least recently posterior systematic writings, in particular the *Augsburgh Confession*, which, next to the Holy Scriptures, forms the foundation of the evangelical creed. This most strictly corresponds with the religion of Jesus Christ, as delivered to us by the apostles themselves, and by the fathers of the church in the first ages of Christianity, before a popedom existed. It was far from the intention of Luther to found a new religion. His only object was to purify the faith from the base alloy and dross which had been introduced into it by popery, and which had accumulated to such an extent, that more value was placed on this impure mass, than on the genuine doctrine which lay buried and almost annihilated under it. I did not hesitate to examine Catholic missals and Catholic catechisms, which I not only perused but studied. Against these I placed the old evangelical liturgies and service books of the first half of the 16th century, (that is, of the time of the Reformation), compared them with each other, and thus again recognized the perfect accordance of the evangelical doctrines with the religion of Christ, and, on the contrary, the decided departure therefrom of the Catholic doctrines in many cardinal points. Nevertheless, there is much valuable matter in the Catholic missals; but every thing good in them, Luther, or the authors of the evangelic liturgies, who labored in his name, acknowledged and attained. Since then, however, the men of modern theories have ventured to undervalue all this, and to treat the question as insignificant. But the pure evangelic doctrine still remains untouched, and may easily be found by those who do not begrudge the labor of seeking for it; as, in fine, has been lately done; the investigation having given birth to a renovation of the ancient evangelic prayer book, of which, in its details, you probably know as little as you do of the old liturgies of the time of the Reformation, the Augsburgh Confession, and other writings of the same kind.

"This language will perhaps appear rude and unkind to you. It is probable, also, that it is not what you expected; for, according to what you state in your letter, you were confident that I could not in my heart blame your conduct, as what you had done was the result of mature consideration. But, be this as it may, I can view the matter no otherwise than I have done. I speak as my heart dictates—good or ill must come out. If I be wrong, may God pardon me! May God also be with you, and forgive you, if your conviction lead you into error. For what is conviction, if it do not correspond with the word of God recorded in the Holy Scriptures? Nothing but deception and delusion."

EMANCIPATION IN N. CAROLINA.

The friends of emancipation in North Carolina are still increasing in an astonishing degree. We *continually* hear, says the editor of the Genius of Universal Emancipation, of the formation of new associations, as branches of the Manumission Society of that state. The following is an extract of a letter just received from a gentleman of the most unquestionable veracity. The section of country to which he alludes, is near the mountainous district in the northwestern part of the state:—*N.Y. R. Chron.*

"I was at a meeting near the Yadkin river, the past week, where there was an accession of sixty-three new members; and out of nearly 300, that were present on the occasion, none opposed, but on the contrary applauded what was done. Many expressed their good will, who did not wish to join at that time. There was not a Quaker amongst them."

INDIAN REPROOF.

Jacob Peter, an Indian youth about 18 years of age, belonging to the Mississaugah tribe, became pious about a year ago. A few weeks since, he with a number of his brethren attended the anniversary of the Missionary Society at Demorestville. In the evening several of the white inhabitants gathered in to witness the devotions of the Indians, who had assembled by themselves for prayer-meeting. Esq. D. being present, requested Jacob to speak a few words to the English by way of exhortation. Jacob rose, and in broken but plain English, addressed them thus:—

"You white people have the gospel great many years. You have the bible too; suppose you sometimes read it; but you very wicked. Suppose some very good people, but great many wicked. You get drunk, you tell lies, you break the Sabbath." Then pointing to his brethren, he added—"But these Indians, they hear the word only a little while; they can't read the bible; but they become good right away. They no more get drunk, no more tell lies; they keep the Sabbath day. To us Indians, it seems very strange that you have missionary so many years, and you so many *rogues yet*. The Indians hear missionary only little while, and we all turn Christians."

TRACT ANECDOTE.

A Tract given to Sabbath Breakers.—During the last winter, I overheard several young men making an engagement to perform some secular business in a certain place on the Sabbath. I left in that place the Tract "*On the Lord's Day.*" The next week I was asked by a young man who is employed in the house where the Tract was left, if I was not the person who had placed it there. I answered in the affirmative. He then told me that the persons alluded to had commenced their unhallowed work, when one of them espied the Tract. He read it aloud, and they all laid aside their tools at once, and left the house.—*Am. Tr.*

MAXIMS.

Business, like fruit, hath its time of maturity; and we should never think of despatching it, when it is only half ripe.

A man is always rich, when he is in the habit of depriving himself of indulgences; as he is always poor, while he refuses himself nothing.

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail

Feb 3. 1826. 3tf

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, *viz.* The one occupied by Samuel A. Sibley & Co. situate on the easterly side of Genesee street; the one occupied by William Alverson, situate on the corner of Genesee & Broad streets; those occupied by Isaac N. Meacham, David C. Van Cott, Daniel and Morgan James, John Newland, Thomas Broadway, Henry Hickcox and Aaron Egleston, situate on the southerly side of Broad street, between Genesee and John streets; that the payment of fifty dollars, at which sum John R. Bleecker was assessed for altering the pavement at the mouth of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street, to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village;—and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the first day of May, 1827, at the house of Gurdon Burchard, in said village, at 10 o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, upon consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement, and advertising.

H. W. OSBORN, *Collector.*

Dated October 31st, 1826. 44

BY order of James Dean, Esq. judge of the Oneida common pleas, counsellor at law in the supreme court—Notice is hereby given to all the creditors of *Willis Sterne*, of Deerfield, county of Oneida, an insolvent debtor, to show cause, if any they have, before the said judge, at his office, in the town of Utica, in the county of Oneida, on the tenth day of January next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 19th day of October, 1826. WILLIS STERNE,

42w10 *Insolvent.*

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee stree Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May 24, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 6tf3

SWAIM'S PANACEA,

FOR THE CURE OF

Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellent assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

For Sale,

THE HOUSE AND LOT situated in the villlage of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes east thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and Fifty Cents, if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all the communications addressed to the Editor or Publishers.